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"There is one body, and one Spirit, as also ye are called in one hope of your calling : One Lord, one faith, one baptism, one God and Father of all, who is over all, and with all, and in" all Christians.—PAUL the Apostle—McKnight's translation.

HINTS ON REVOLUTIONS.—No. II.

In our last essay upon this subject, we, by a variety of observations and illustrations, proved the necessity of occasional changes in the order, sentiments, feelings, and practice of society. Such changes we call revolutions. The liberation of the American colonies from the British yoke, and the subsequent organization of these States, was a political revolution, the necessity of which no son of Columbia will question. Religious changes are as necessary; and every one acquainted with the history of his forefathers, knows that religion and the love of equal religious rights, were the primary cause of the settlement of our Eastern coast, and had not a little to do with the subsequent separation from the mother country. What Virginian—what Virginia Baptist, has forgotten that the American revolution alone rescued him from religious oppression. The chapels of a hireling clergy, stood, after the war, so many piles of ruins, when they and their incumbents ceased to be supported by tithes of Virginia tobacco. God has not only made these revolving changes necessary, but has actually instituted many of them, both political and religious, since the deluge, adverted to in our last No. The first instance of idolatry on record, was among the Chaldeans, from whom Abraham sprang. Until then, the people had not learned to deify their passions, propensities and habits; but now, instead of sinning avowedly against the majesty of heaven, to heroes and imaginary deities, they ascribed the very propensities they wished to indulge, and the crimes they desired to commit, that by presenting offerings on their

altars, and devotions at their shrine, they might pardon those moral inaccuracies attributed to themselves. Thus originated the heathen Gods of war, pleasure, chicanery and impurity, with countless others who were born in the imaginations of their votaries. All this was because men, not truly honest, are apt to espouse the religious system that best suits their interests or their pleasures. This account, in two particulars, agrees with the modern order—in making religious sacrifice, or devotional exercises, excuses for immorality—and in framing a religious system, that pleading our inability, or the carelessness of God, about the affairs of mortals, will authorise systematic feeling, or sectarian peculiarity as an equivalent for the love and obedience of truth. But we are digressing. This began to be the state of the world, when Abraham, son of Terab, lived. By tradition and occasional communication from heaven, the true knowledge of the living God had formerly been preserved without difficulty; but now it was threatened with total annihilation from the memories and hearts of men. An expedient must be resorted to, and our Heavenly Father fixed upon one that was ultimately to be the ground of an amazing revolution in human manners. He selected old Abraham's family, consisting of himself and wife, and the necessary domestics; yet as small and inadequate as was this beginning, by a continuous chain of miracles and surprising events, this family, a single branch of this family, for four hundred years, under the control of the oldest man in it, and afterwards, under a special form of government given them from heaven, furnished the world, for two thousand years, with the only model of true worship, divinity or morality, affording at once, evidence of the divine origin of the Mosaic peculiarity, and of the sovereignty of God in its institution and conservation. Following the memory of this people, the historic page is seen to be chequered with vicissitude and revolution. The government of God over them existed, at different times, in various forms of adminis-

tration. As national sins and national rectitude succeeded each other, calamity and exaltation followed them, until the cup of their iniquity being full, the coming wrath effected the destruction of that national existence which they originally derived from their Maker. This brings us to the era of three mighty revolutions.

The goodness of God to Abraham and his descendants, the gracious promises given to them, and subsequently his choosing the family, now grown into a nation at Mount Sinai, for his peculiar people, when they elected God their King, and the *ten commands* for their constitution, after he had wrought wonders in their deliverance from the Egyptian yoke:—I say all these instances of divine mercy, the reciprocal choice, and the long succession of kind dispensations, witnessed by forty generations of Israel's race, should lead us to expect them to be a most obedient people. During the whole term of their existence as a nation, they were expecting the accomplishment of a remarkable promise given to Abraham before Moses organized their church and state. Our translation has it before the world began. The Jewish world or state is evidently meant. 2 Tim. i. 9, 10. The coming of the Messiah, or the great Anointed, fulfilled this promise, yet they slew him—they rejected the glory of Israel. The consequence was, God, maintaining the honors of his Son, disowned and destroyed them. The temple was overthrown, the government ecclesiastical and political annihilated, and the nation, half slain, half dispersed. This is one of the revolutions I alluded to:—God effected it.

Upon the others we must be more brief. The second occurred in heaven. For four thousand years the intelligences above had known no absolute authority save that of God himself. They are now to witness something new. An arrival is announced at the gates of glory, and such an one as had not been known before. An escort of angels from without demand an im-

mediate entrance for the King of glory and his retinue. Psalm 24. The everlasting gates were unused to such a message, yet they joyfully received him whom God delights to acknowledge, and whose claims he delighted to attest. Earth's candidate for universal empire—the advocate of the interests of the fallen race, enters. Oh ye Jews who rejected and crucified him, would you had been there to see his reception. See, Gabriel is prostrate, all the shining orders bend, and burning seraphs redden into ecstasy and kindle into higher devotion at the smile of the Saviour of men!—But I need not wish you had been there. When his servant Cephas told you of it, many of you wept because you had slain him, and rejoiced because God has raised him to open the door of reformation to Israel, and to give remission of sins to all who submitted to him: and, wondrous love! this remission many of you murderers of the Prince of Life, enjoyed. But we must return. Human nature without sin or corruption, is exalted to the throne of the universe, in the person of Jesus Christ. This is the second revolution.

The third was upon the earth, and immediately succeeding the last mentioned, was its result. After the love of God had availed to represent our wants in heaven, and place our advocate and *Elder Brother* upon its throne, it was fit that his celestial coronation should be celebrated upon the earth, by setting up the kingdom foretold by Daniel, 2 ch. No costly preparations, no exhilarating beverages or gorgeous display were necessary for the occasion. The Holy Spirit, before proclaimed by John the harbinger to be the sign of the new kingdom, and its baptism the first act of the new administration, are now displayed as the accomplishment of the oriental figures and highest wrought imagery of Israel's fervid seers. This Spirit "proceeded forth from God" and conveyed his wonder-working power: and from his Son, implanting the peculiarity of his reign of favor, meekness, and benevolence, energy,

purity and devotion in the breast of the human recipient. I say this Holy Spirit, while its province was to exhibit the *truth* peculiarly belonging to Jesus, likewise instils the peculiar disposition, and conveys the excellencies taught and recommended exclusively in the precepts of Jesus Christ. Flesh was the name, and flesh and fleshly ordinances were the remarkable characteristics of the Jewish religion. Spirit was the name, and spiritual words and institutions, (exhibiting spiritual things,) were the remarkable characteristics of the new kingdom or Christian scheme. Preparatory to this exchange of religious systems, both the gift of God, and suited to the ages in which they were respectively bestowed, was the appearance of Moses and Elijah on Mount Tabor to make arrangements for resigning their claims to the law giving, law administering, and prophetic departments. Luke, 9 chap. This was an intellectual feast, the breaking forth of the light of immortality, the declaration that the resurrection of the body was possible, by the power of God, proved by the experiment of Jesus in his triumph over the sinner's most dreaded earthly enemy, death; and the institution of an entirely new religion, upon the basis of this one fact, the resurrection of Christ; the exhibition of new principles to inspire, new precepts to control, and new prospects to animate the human mind. My intelligent reader perceives that I refer to the opening of the reign of heaven—the commencement of the church of Christ among the Jews on the day of Pentecost. The change from Judaism to Christianity was great, much greater than the *continuators of the Jewish church* suppose; and in pursuing the history of the proclamation and early years of the new reign, we will find its influence surprising, and a mighty revolution effected in the feelings and conduct of Jews and Pagans. But this was followed by another, which, on account of being so frequently alluded to in the New Testament, and on account of the unintelligibility of most of Paul's fourteen epistles, without a know-

ledge of it, deserves a place in this list of the wondrous overturnings effected by the providence of God. I allude to *the calling of the Gentiles*, after having been for two thousand years excluded from participation in the divine revelations. Our next essay will have to do with one or two revolutions nearer our day.

EDITOR.

From the Millennial Harbinger.

THE VOICE OF GOD AND THE WORD OF GOD.

THE GOSPEL NOW THE WORD OF GOD.—No. II.

Having so far traced the exact import of the phrase "*the word of God*," and "*the word*," in the apostolic writings, I proceed to notice the various epithets which are used to designate the peculiar character of the word of God, or the gospel.

It is called "the word of reconciliation; the word of life; the word of his favor; the word of faith; the word of truth; the word of righteousness; the implanted word, which is able to save your souls." Such are the titles and descriptive epithets by which the word of God is commended to us by its author. It is the word which reconciles man to the divine character, will, and government. It is the word through which life is communicated to man, and by which he comes into the enjoyment of life. It is the word of faith, the subject matter of the christian's belief, and the means by which we have confidence in God. It is the word of truth, or *the truth* emphatically, which delivers us from error and darkness, and imparts to the mind certainty in things unseen and future relative to the divine purposes. It is the word of righteousness by which we are accounted righteous in the sight of God, and by which alone we are qualified to live righteously. It is the implanted word, the word established by the Apostles in the world, which is able to save the soul. In a word, it is the word of God's grace, or favor, by which alone we do enjoy the favor of God here, and are prepared to enjoy it forever.

The attributes of this word are strikingly displayed in the apostolic writings. It is called the *living word*, the sword of the Spirit. In one period Paul gives us a full description of it. Heb. iv. 12. "The word of God is *living and effectual*, and more cutting than any two-edged sword, piercing even to the parting of both soul and spirit, and of the joints also and marrows, and is a discernor of the desires and purposes of the heart."

By it we are said to be purified, sanctified, begotten again, enlightened, saved. Nothing is so much extolled; no instrument so powerful, energetic, and effectual; so well adapted to its end, as *the word of God*. Every great moral change in man is ascribed to it; and it is uniformly presented to us as the great instrument of God's Almighty power. It is *the voice* of the Almighty. By his voice all his great works have been accomplished. God commanded light to shine out of darkness, and the only instrument which he is said to have employed in the original creation was his *word*. In the new creation he has not changed his plan, or employed a new instrument. Of his own will he has impregnated us by the word of truth, and has made his word the very principle of renovation. *Hearing* is imparted to man by his word; for faith comes by hearing, and hearing itself comes by the word of God.

To hear many of the moderns, who profess to preach *the word*, talk of it as they do, and represent it as a *dead* and inefficient letter, is enough to provoke the meekness of a Moses, or to awaken the indignation of a Paul. The voice of God spoke the universe into being from the womb of nothing. The same voice recreates the soul of man, and the same voice will awaken the dead at the last day. His voice, heard or read, is equally adapted to the ends proposed. Some look for another call, a more powerful call than the written gospel presents. They talk of an inward call, of hearing the voice of God in their souls. But what greater power can the voice of God in the soul have, or what greater power can this inward call have, than

the outward call, or the voice of God, echoed by the Apostles? God's voice is only heard now in the gospel. The gospel is now the only word of God, or will of God—the only proclamation and command addressed to the human race. 'Tis in this word of God his Spirit operates upon men, and not out of it. Were the Spirit to lay it aside, and adopt any other instrument, it would be the greatest disparagement of *the word of God*, “which is the wisdom and power of God,” “the word of life,” and “able to save the soul;” it would be to dishonour that word as men do, who prefer other means for converting men to the gospel of Christ.

But let me ask, and seriously ask these inward called saints, who have heard some other voice of God than the word of God.—What did that voice say? Any thing different from that which is written? If so, how did you judge it? To what standard did you refer it? If it said any thing to you different from what is written, you dare not hearken to it: for the written gospel, Jesus declared, will judge you at the last day. If it said nothing different from the written gospel, it must have repeated the same, and what was the meaning of repeating it? Does the word of God derive power from a mere repetition of it; or must God, like men, use frequent repetitions to supply the lack of power? Can the voice of God have more power in one language than another—at one time than another—in one place than in another? You cannot answer, Yes. What do you mean by an *inward call*? If there be a word spoken it must be what is written or what is not written. And you must see that either hypothesis issues in that which is inadmissible—in that which is absurd.

Do you mean, with Andrew Fuller, that the Spirit which first gives you life, quickens you without the word? Then I ask you two questions: First, Does it use any means? If you say, *No*: then you contradict universal analogy as well as the oracle of God: for the Spirit was to speak of Christ in doing its work. If you

say it uses any means to quicken you, then those means are the principle of life. But then I ask, Have you not, in supposing life infused without the gospel by any other means, deprived the gospel of its character as *the word of life*—as the *living word*—as *living*, and *powerful*, and *effectual*—as the *incorruptible seed*?

But if you have heard a voice simply telling you, *by name*, that you are welcome, remember, I pray you, that that particular call or invitation to you destroys the veracity of God, and makes what is written of no value whatever. For if the general invitation is insincere, if it cannot be relied on, if there must be a particular assurance that you are welcome, that assurance given to you, implies that, without it, you had no assurance before; which would be directly to impeach the veracity of God; yes, his promise, *though signed by his name and sealed by his hand*. The special call, then, is either a lie or it makes the general call a lie. This is where your system ends. And let him who has an ear to hear hearken.

The voice of God, and the only voice of God which you will hear till he calls you home, is his written gospel. This is now the only word of God, the only command and the only promise addressed to all men; proclaimed by his authority to every creature. The gospel is the power of God to salvation, to every one who obeys it. 'Tis in it the Spirit of God exhibits his energy, and he who thinks that the Spirit operates in any other way than clothed in the word of God in convincing and converting the world, feeds upon a fancy of his own, or of some other distempered mind.

I have never yet heard a person attentive to the apostolic writings, never heard a student and practitioner of them, complain of any want of power or energy in them. I have seen and felt their power to be that of the Spirit which endited them, an omnipotent moral instrument in his hand exactly adapted to man. Not physically omnipotent, as in creating something out of nothing; but so morally omnipotent that he who

regards them not, could not be persuaded though angels, and spirits, and the dead revived, did appear and speak to them in a language never before heard. It is a mistake, a gross mistake, in my judgment, of the means necessary to restore man—a mistake of the nature of the government of God over man, of the actual condition of man, to imagine that any other than *moral means*, than the well attested developement of the love of God in the mission and sacrifice of his Son, is necessary to renew the heart of man, to reconcile him to God, and to prepare him for the enjoyment of the friendship and favor of God forever. But this only by the way. They who talk of a resistible and irresistible voice of God—who talk of a gospel grace common and special, have found a new Bible and a new gospel which I have not seen, nor read, and of course do not understand. The book commonly called the New Testament, (rather the sacred writings of the Apostles and Evangelists of Jesus Christ,) is that from which I have derived my views of Christianity, and to which alone I subscribe as the infallible arbiter of all questions touching the word of God, and the salvation of Jesus Christ. The voice of God has, in it, bid me welcome, and my ability to come I find in the welcome which he has given. “The Spirit and the church say, *Come*: every one who hears, says, come; and Jesus says, Let him who is thirsty, come; and **WHOSOEVER** will, let him come and take of the water of life freely.” In this **WHOSOEVER**, I have found every letter of my name, and have had as special a welcome as if Gabriel had paid me a visit from heaven.

FOR THE EVANGELICAL INQUIRER.

Dear Brother Burnet:

I have only one apology to make for wishing to appear in your paper at so early a period; and that is this: My name with yours, has gone abroad under very unfair paintings, as a disturber of the peace of churches, and as a person not fit to be countenanced by reason

of the "damnable heresies" imputed to me. Now I wish, through the medium of your paper, to assign the reasons of my conduct to all who are disposed to hear, that by this means I may state as briefly and as clearly as I can, the grounds upon which I stand and the rules by which I intend to be governed. In doing this, if I am not mistaken, I shall be able I trust, to handle not an entirely inutile weapon in the cause of reform. I will study brevity, that I might not stand in the way of more important matter.

Inasmuch as what I have to say has a particular bearing upon the regular Baptists of the Miami and Madriver Associations, you will have the goodness to permit me to address them, both clergy and laity, and, by the way, whomsoever it may concern.

TO THE MIAMI AND MAD-RIVER BAPTIST ASSOCIATIONS.—No. 1.

BRETHREN:

I hope I shall not excite any unpleasant feelings in the minds of any of you by the title of this address. My great and steady aim shall be to do honor to the King in doing or endeavoring to do good to you and to myself; knowing that there is a Great Invisible Critic who reviews all I write, and to whom I must at last give account. I do sincerely wish you well, and my prayer to our Heavenly Father is, that you may enjoy all the benefits of the grace of the gospel, for which I know, many of you, are the aspirants. Therefore, men, brethren, and fathers, hear me patiently.

In the year 1822, I professed the religion of Jesus Christ, and began almost immediately to teach among the Baptists, and to maintain, occasionally, their peculiar views against the Arminians. Indeed, I was soon thought to be a proficient in polemic divinity on the side of Calvinism. This became my favorite *ism*; and I read much, thought much and wrote much to advance it in the world. And here I may add, that several of the teachers of the two associations here addressed, very much opposed my Calvinistic views, and

would not be persuaded that "God ordained all things that come to pass;" though now, since I have abandoned the work of philosophising; they seem ready to contend for what they once denied. I hope then, no more to hear from these men the charge of inconsistency preferred against me. They once were Arminians, and now are Calvinists! a change, they once would have said vastly for the worse! I could, were it necessary, give the names of the individuals here alluded to, but I do not know that it would answer any valuable purpose.

Thus I proceeded for a number of years. In the meanwhile I had been ordained by the imposition of hands. At the time of what was called my ordination, there took place one thing that I never shall forget:—The officiating preacher, after prayer, presented me the Bible as the rule of my future conduct in the teacher's office; it was a bible without note or comment. I received it. Since which time, I have endeavored to teach the things it recommends though for a considerable time afterwards I was bewildered in the labyrinths of metaphysical reasonings. Indeed, from the very first of my public speaking, I was "honest as ever was a soul"—I believed what I said.

It was not long after I had, agreeably to Baptist customs, been regularly introduced into the office of preacher and pastor, before I began to call in question the propriety of several customs among us. I inquired whether the holy scriptures constituted a sufficient rule of faith and manners in all things, for individuals and congregations. This question I studied carefully, and for some time supposed that they were not altogether sufficient to regulate congregations, however adequate they might be to regulate individuals. I supposed, that the present order of things in what is called Christendom, made necessary some such instrument as Dr. Noe! about this time contended for, in a Circular letter to an Association of Baptists in Kentucky. Such an instrument, creed, cove-

nant, or whatever it might be called, I thought would serve to keep out corruption, if the congregation adopting it should happen to have fixed upon the proper set of opinions:—but I did not rest satisfied here. I therefore studied the matter more deeply; and the investigation ended in an entire and conscientious rejection of creeds and confessions of faith of human contrivance, in any of, and all their forms.

The custom of making and adopting creeds I thus found to have no countenance in the Bible, together with several other customs not necessary here to mention. Well; what was the consequence? Being sure of the mischievous tendency of all anti-evangelic customs, I began after a while to preach against them, endeavoring a restoration of primitive apostolic order. But strange to tell! my brethren were alarmed! Some of them cried out “heresy!” and others “Newlight!” and others, “Exclude him, Exclude him: it is not fit that he should live among us.”

Hitherto I had considered the Baptist sect as only in or near the suburbs of the renowned city of Babylon: but from a close, and I believe a candid, search into the customs and manners and language of this sect, I have become fully convinced of the truth of this sect's being as truly in the real city as any other sect is, only that its location is not so near the centre of Main street, as most of the rest.

In the subsequent numbers of this address, the truth of the conclusions at which we have arrived, shall be demonstrated: indeed, every position we advance as making an item of the faith once delivered to the saints, we shall establish by undeniable evidence. What has been advanced, we conceived a necessary preliminary; for we would do all we can to fix your attention upon the investigation that is to follow.

ARTHUR CRIEFIELD.

THE GOSPEL.—NO. I.

On matters of importance, our expressions should be

particularly definite. But it is not often the case. A pure speech was lost, and a mongrel dialect attained, when the church went into mystic Babylon. Under the withering touch of the Great Apostacy, 2 Thes. 2 ch., the gospel, transplanted from its native soil, the writings of Christ's personal attendants, into the speeches and books of the dark ages, has become blighted. Scholastic distinctions and definitions, with the vain, metaphysical reasonings on religion have so vitiated the taste of the past and the present age, that such luminous discourses as that delivered by Peter to the Pentacostal concourse of native and foreign Jews, the one before the Sanhedrim, the great Jewish Senate, that delivered to those assembled in the mansion of Cornelius, the pious Gentile, with those spoken by the great apostle Paul, to the Antiochian Jews, the Athenians, the Phillippian jailor, and those spoken by him before the infuriated Jewish populace, in Jerusalem; and before Felix and Festus, Roman governors, and before king Agrippa; I say such is the morbid taste of the age, that these *sermons*, though dictated by the inspiring spirit, and spoken by Apostles, would, if pronounced in the audience of a modern promiscuous assembly, be esteemed as insipid as warm water, and as dry as saw dust, perhaps, by the majority. I am acquainted with many congregations to which this remark does not apply. Yet, though its application is not universal, it is general, and it is owing principally to the prevailing want of definiteness in verbal and written communications upon the subject. If all the current and even orthodox sayings about the gospel were thrown together, what a heterogeneous mass—what an inexplicable jumble would there be!

There is one *true gospel*. But to understand it, we must separate the spurious, metaphysical ones from it. The Saxon word *gospel*, means good news or glad tidings. The Greek word, which in the apostolic writings, is generally rendered *gospel*, also means good news; yet there is a difference in the acceptation and

appropriation of the two. Gospel invariably refers to the divine message to men, while the Greek word is not thus exclusively appropriated, but is indiscriminately applied to all glad tidings, whether they be from heaven, the battle field, or the foreign market. How unnatural would it be to say the gospel of the victory at Princeton! Though the Greek word, and the word gospel, both mean good news, yet the latter would not be considered a translation of the former in that and many other instances. Here the translators of our common English Bibles have missed it. In these passages, the word gospel should be removed, and the words *good tidings* substituted, Luke iv, 18, 19. Romans x, 15. Heb. iv, 2. Gal. iii, 8.* &c. I make these remarks, lest some inapposite passage may be referred to by my readers, to illustrate the gospel. In this series of essays, the word gospel will mean that Divine message, or those Glad Tidings, to the belief of which, the promise of life is appended.

But there is another important distinction which we have not yet particularized. Where this distinction is not firmly fixed, inexplicable confusion is the result. It is the difference between fact and opinion, truth and speculation, to which I refer. The word fact signifies something *done*. Facts or deeds are the bones and sinews of the gospel, and no speculation enters into its composition. There is nothing opinative about it. But this is not the prevailing sentiment on this subject. We now have Calvinian and Arminian gospels, indeed a gospel for every sect: that is, the peculiar opinions of these several societies are called by them respectively, the gospel. For two reasons they cannot be—they contradict each other—and the peculiarity of each, is the favorite speculation of its leader, and speculation cannot be the basis of any communication of Jehovah.

*See *Four Gospels, with Preliminary Dissertations* by the late learned Principal of Marischal college, Aberdeen, Scotland.

The Lord's ways are perfect. I see it in founding the gospel upon, and constructing it of the true representation of fact. The plan is laid in propriety, and is worthy its author. No divine communication can have affinity to opinion. Theory and opinion are twin sisters. The knowledge of fact and experiment are as nearly allied. The truth of this no one can doubt. And can any one be at a loss whether to choose the well attested result of experiment, or the speculative conclusions of theory! Of theory and its fanciful votaries of every age, it may be said in the language of scripture, "if the blind lead the blind, they will both fall into the ditch." Mind ye, I am speaking of theory—of theory, which, when tested, has proved only to be such. Theory that has been *satisfactorily* experimented, loses its character and becomes law.

A word more to theorists in religion. As I said before, all the sectarian gospels cannot be representations of fact: then they must be theoretic. In science, theory is useful in one way—to give direction to thought—to research: a secondary resort, a help until the subject is experimented. And has christianity never yet assumed a solidity beyond the theoretic? Is it as unstable as an idle speculation? Do our mysticizing, systematic brethren suppose that God has given it to us unexperimented, yet to be subjected to their spiritual analysis? No, their crucibles cannot refine it. It will be a logical abortion for them to observe, while they contend that the gospel is found in the speculations of each schismatized body in Christendom, that their gospels are not theories; for we have clearly shown that what is not truth (and truth cannot contradict itself,) must be theory in any science. Let the reader make his inference.

As was said in the outset, on this subject we must be plain. The lethargy in investigation, which Jesus reprehended in his apostles, called slowness of heart, is yet prevalent. We must come up to the point, to

waken the public mind—to the point of plainness. I affirm, that speculations about original sin, total depravity, absolute predestination, particular election, eternal justification, effectual calling, mystical operations, free will, &c. are not the gospel. No, no part of it.

I should have been apprehensive of alarming some of my readers, with this assertion; had I not on the same page, proved, undeniably, that God's message cannot be composed of their *isms*. Who could think of erecting the superstructure of all his eternal hopes—of all his soul-stirring anticipations, upon the basis of unsettled speculations on abstract principles!

Philosophy is the knowledge of facts and truth. In this sense, Jesus was the most consummate of all philosophers, and christianity the best philosophy. To this agrees the testimony of John, the seer of Patmos, "the law (consisting of types and symbols) was given by Moses: the grace and *truth* (or *reality opposed to symbol*) came by Jesus Christ." That this is the nature of the christian revelation, a number of passages, to which I shall advert more particularly hereafter, go to establish. One suggestion here. What are the topics of the testimonies or arguments of Matthew, Mark, Luke and John? Do their four gospels, so called, consist of a collection of speculations, or are they not rather an assemblage of facts in plain language, without note or comment? No one can be at a loss what to answer. Let the same question be asked with reference to all the apostolic speeches found in Luke's book, called the Acts of the Apostles. Here the remark is as obviously correct, that the *stamina of the gospel is matter of fact*. Of christianity, it may be said that it is like "the Doric column, standing in simplicity, pure and majestic, having facts for its base, induction for its pillars, and truth alone for its capital."

All facts are of importance, but not equally so. It is probable that before the consummation of time, all

the truths in nature, will be found to be of practical importance to man, and consequently none of them should be uninteresting to us. But the knowledge of two truths may produce very different influences upon us. The history and nature of a caterpillar will bear a very limited proportion, in the scale of importance and grandeur, to the analysis and destiny of man. In contemplating the matchless lustre of the Divine character and presence, we feel our mind, passions and imagination, absorbed in the laborious, agonizing, grasping of his immensity and glory, until we sink into, and securely rest upon, the bosom of the ocean of his love, delighted with the riches of his benevolence, and soothed with the consolations of his favor. The facts concerning Jesus Christ, are the only passport to this nearness of approach—this height of enjoyment. Herein consists the excellency of christianity. Its facts are all-absorbing, all-inspiring. None others will bear comparison with them. They shed the radiance of immortality's beams upon the dark soul, implanting there principles, nameless, yet operative and divine.

But this branch of the subject, we must reserve for another essay.

EDITOR.

INQUIRIES—No. III.

If those who read, or refer to other English translations of the Sacred Scriptures originally written in Greek or Hebrew, besides the authorized and current version, are severely reprehended and accused of reading and *making new bibles*, what shall be said of those who substitute their own notions, expositions and *isms*, for the sacred text, and are unwilling, beyond that, to give us any thing in lieu of the scriptures? And yet there is a great hue and cry of innovation, when Reformers avail themselves of various and learned criticisms on the original of the sacred writings; and it is just because these criticisms and the original itself, distinctly oppose their speculations.

What are the boasted pretensions, exalted profes-

sion, and long prayers of an enthusiast worth, when he does not habitually speak the truth, and act strictly honestly? Ans. The reward spoken of in the memorable sermon on the mount. In what does that reward consist? Ans. In the praise of those (men) whom they can deceive, in the execration of the wiser sort, and in the displeasure of our benevolent heavenly Father, who seeth in secret.

Where is the authority for any distinction among christian disciples, other than order and goodness make? Ans. Custom. Is the custom from heaven or from men, (say the Pope,) that has authorized any religious body, save the church—a bare single congregation? In other words, whence originated the custom of having councils, synods, conferences, associations, or any other body composed of representatives from a number of christian churches? *Perhaps they arise from the peculiar necessity of the few governing the many, or it may be that the new institution needs the finishing stroke of some council to complete it!!* I should be glad if some friend to these human institutions, would, in a friendly manner, point to the unequivocal testimony of some sacred writer in favor of them. If any such testimony comes, I will acknowledge it in this paper. For my own part, I am extremely fond of the administration of the *ancient laws* in every congregation, by its own officers, and have never read of any appeal from the decision of a single christian congregation in the New Testament, or any other ancient history of the first century.

Is not the human mind naturally superstitious, that is, without cultivation? Ans. Yes. Hence the superstitious philosophy of the ancients. It was this, that led them to fancy that giants and Vulcan's forge were under volcanic mountains. It was this that led the human mind into its greatest abortion, its superstitious philosophy of Divine influence. But there is a *true* divine influence. Experiment has done much to correct and settle the maxims of philosophy, and attention

to the *living* record, will fulfil prophecy by emancipating mankind from superstition and appetite, and by controuling them with the righteous government of principle. Let us pursue the subject, by asking why the *moderns have substituted the spirit of the sword, for the sword of the spirit, which is the word of God.* This is the naked point, gentlemen. Can you come up so close to it, as to examine it. Which weapon is the christian to use—the sword of the spirit, or the spirit of the sword? Ephes. 6 chap. **EDITOR.**

THE CREDIBILITY OF THE MOSAIC HISTORY.—No. III.

Under this head it shall suffice to say, that no account of the origin of the universe of creatures, has been presented to the human understanding, so rational, so sublime, and so consonant to the spontaneous voice of nature, as that given by Moses.

It only remains for us to inquire, whether the books called the books of Moses, are genuine; whether they were, in fact, the productions of Moses; and whether Moses could have been aided in writing these books, by any other means of knowledge than divine inspiration.

That the books of Moses, commonly called the Pentateuch, are genuine, i. e. written by him, or under his immediate direction, there is satisfactory evidence.—The first source of evidence we shall notice, is the regular annals of a nation. That the Israelites were an enlightened nation, is evident from the elegance and sublimity of their writings, and the wonderful and excellent fabric of their laws. The fundamental maxims of law and justice, among the most enlightened nations now existing, are borrowed from the law of Moses.—And whoever will examine the civil government of the Hebrews, will perceive, that their maxims of policy were drawn with consummate wisdom. That Moses was a general, a law-giver, and a writer among the Hebrews, is as evident as that Solon, Lycurgus, or Julius Cæsar sustained some of the same offices in their

respective countries. Whoever can believe that Homer wrote an epic poem, Demosthenes orations, Caesar commentaries, or Horace odes, must also, if he is candid, believe that the books of Moses are genuine.

Let us now inquire, whether Moses had any means of coming to the knowledge of things which took place before his day, besides those of immediate inspiration. He certainly had, for he was skilled in all the learning of the Egyptians—in his time the most learned of all nations.

Moses was the son of Amram, the son of Kohath, the son of Levi. Shem, the son of Noah, lived near to the birth of Jacob; and Methusaleh had lived many years cotemporary with Adam, and also many years with Shem. It will hence follow, that Adam conversed with Methusaleh—he with Shem—Shem with Isaac: and Moses might have seen persons who had conversed with Isaac.

Moses, therefore, must have possessed peculiar advantages, to know whatever could be known, orally, of ancient history. And who does not know the accuracy with which many nations preserve historic facts, and the facility with which they transmit them to posterity, without alphabetic writing? Admitting, therefore, the origin of the human race to have been as Moses relates, it is highly probable that Moses, and others as well as he, must have had very complete information respecting Adam and Eve—their transgression—the murder of Abel—the punishment of Cain—the translation of Enoch—the progress of art, and of vice, before the flood—the building of the ark—the flood, and the repeopling the earth by Noah and his sons: especially when we add to other considerations, the great age to which they lived before the flood.

The longevity of the antediluvians is asserted by many of the heathen writers of antiquity. It was their opinion that the human race, while uncorrupted by vice, lived long; but when they provoked the gods

by their wickedness, diseases were sent, and their lives cut short.

Adam, indeed, could have learned nothing of what took place before his creation, but by special revelation. But what is there unreasonable in the idea, that the Almighty, when he had created man, should reveal himself to him, and give him some intimations concerning the work of creation and providence? We answer—nothing. The reverse would be unreasonable, and utterly inconsistent with the wisdom and goodness of God. For Almighty power to give existence to man, to immure him in darkness, to leave him to explore his way to the discovery of his own origin, duty and destiny, and to find out the existence and perfections of the first cause, would be utterly inconsistent with divine benevolence.

Considering man either in his original or fallen state, there is nothing unreasonable in the idea of God's revealing himself to him in a direct and special manner. Had man never fallen, who can doubt that God would have given him various, continual and most glorious manifestations? By these he would have been ennobled and perfected in his moral faculties, till he attained the high excellence of angelic natures. Even in his depraved and fallen state, it was not inconsistent with the Father of mercies to begin, to carry on, and complete his benevolent designs towards him, by an immediate revelation of himself.

We may then demand, why are some philosophers, so opposed to the doctrine of a special revelation of God to mankind? Is not the language of their hearts, *depart from us, O Lord, we desire not the knowledge of thy ways?*

Whelpley.

SUCCESS.

From a conversation with Brother John Secrest, who recently passed through this place, I learn that he has been very successful in Indiana, Illinois and Michigan, during a tour of six or seven months; having

immersed large numbers. In those districts, and in Ohio, within three years, about three thousand have bowed into the wave, in *propria forma*, beneath his sturdy hand, in submission to the Messiah.

In this place, the attention has been good, and in the last three months about twenty have been immersed, upon a profession of faith and reformation. The proportion of males and females has been about three or four to one—most of them young men.

GENERAL MEETING—5TH LORD'S DAY IN AUGUST.

It is hoped the above named meeting, to be held in this place, and to commence on the preceding Friday, at 3 o'clock, P. M. will be generally attended. For a particular account of it see our last No. Instruction and devotion comprise all its objects. No business will be transacted.

EDITOR.

EDITOR'S MISCELLANY.

Those friends by whose labors our subscription has been increased by about one hundred and fifty new names, since our first No. was issued, will please accept our thanks and this acknowledgment; and those who were first in their kind offices, may be assured that their efforts and persons are gratefully remembered.

RECEIPTS.

N Benjamin, Esq., George Harter, Jesse Van Winkle, John Van Winkle, D. Van Winkle, James Van Winkle, John F. Brickley, New Lexington, Preble co.; Henry Brickley, Portland, Ind.; Gideon Grosch, William Berry, Smithville; Received per Bishop John Findley, \$20 for himself and others, for 1st vol. E. Inquirer, Baltimore; Elnathan Cory, New Carlisle, Clark co.; Benjamin Duncan, Washington township; Aaron Cazad, Esq. Fairfield, Greene co.; David Lowry, William G Service, Esq. John Craft, Joseph Keiper, John Craib, Bethel township, Clark co.; Miss Mary Bourne, John W. Van Cleve, Esq. M. Shellbarger, Dr. H. Van Tuyl, D. H. Harris, 50 cis., Dayton.